

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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These "Stubborn" Fundamentalists!

By Rev. John B. Kenyon
First Baptist Church, Altha, Florida

Yes, true fundamentalists are stubborn. In the very nature of things, they HAVE to be. Since truth, in its essence, is necessarily unchangeable, those who stand for the truth must be equally IMMOVABLE.

The laws of nature are also stubborn. They will not change for anybody or any era. A true scientist must be stubborn and fixed. To the degree that he has the truth, he must take a fixed and unwavering position.

God has ordered us to stand stubbornly for the truth. Speaking of resisting the Devil, Peter commands, "Whom resist steadfast in the faith" (I Pet. 5:9). The Greek word translated steadfast is *stereos*. It is the word from which we get the currently popular word *stereo*. This ancient word actually meant three-dimensional, and is used in opposition to that which is superficial. Three-dimensional indicates substance and solidity rather than mere surface. We should have depth and solidity to our faith; and, being of this nature, it is fixed and unchangeable.

The New Testament uses the word to mean stable and unmovable. We should therefore be unmovable from the faith. ("The faith," in this case, means the Bible or Scriptures.) In Liddell and Scott's Greek lexicon, the word *stereos* is defined as stiff, stark, hard, firm, solid, or STUBBORN! Here, then, is Bible authority and Bible command for the fundamentalist to be stiff, stark, hard, firm, solid, and stubborn!

So when modernists and liberals accuse use of these characteristics, they are unintentionally complimenting our stand. If we do NOT stand thus, we ought to.

Now of course we should not do this in a bad spirit, or in a fleshly way. We ought to love the souls of men and to be patient toward all men, but we must hate apostasy, heresy and all departures from godliness. The Bible is a very intolerant Book. It brooks no change whatever. It claims and exhibits perfection, and perfection needs no change, and admits none. To change perfection is to bring about imperfection. God's Word is not subject to revision, alteration, or editing. GOD WROTE IT JUST AS HE WANTED IT, and any man who tampers with it is under His anathema.

We are living in a restless age. Men are making so many changes in the world in general that they think the Bible too is subject to

changes—to keep up with the times. It takes great determination and holy dedication on the part of God's people to stand firm in these days against this encroachment. Could we not afford to give in—just a little? Isn't it reasonable to admit that the Bible could stand some polishing up and retouching? Would it not be better to streamline our old faith somewhat in order to adapt it to modern man? NO, a thousand times NO!

The moment you change a rule, it ceases to be a standard. In Washington we have a Bureau of Standards. There we have the standard pound, the standard inch, the standard yard, etc. They are never changed, or adjusted to suit new ideas of those measurements. But all measurements must be in accordance with them. A changeable, flexible standard is unthinkable and a contradiction of terms. A flexible Bible is no Bible at

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A WIDOW, a Pot of Oil and GOD

By Evangelist
John R. Rice

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in thy house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."—II Kings 4:1-7.

out the comforts of life, in order to preach the Gospel.

But in Israel this "son of the prophets" died in debt, and that is a bad thing. No money is often better than borrowed money. We do not know whether this young servant of God had brought reproach upon himself by having debts that he could not pay; many, many preachers do. But certainly he brought heartache to his wife, and almost brought slavery to his sons by having debts that he did not pay. Unpaid debts are not only economic disaster, they are spiritual wickedness.

The widow was utterly heartbroken. She grieved over her lost husband, doubtless she grieved over the unpaid debts as any godly woman would do, and she was nearly frantic that the pitiless creditor was about to take her two sons into bondage. So in desperation she "cried . . . unto Elisha." Her whole plight and argument is stated in one short sentence; "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen."

God's faithful prophet, Elisha, had a remedy which God showed him. Thank God, there is always a way out for a child of God, if we go to God and trust Him! Who could be more helpless than such a poor widow in Bible times? She had no trade, she could not teach school nor be a secretary as modern women can. She had her children to care for, had no money to live on, and was faced with disaster. But she came to

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The Snake of Brass

By Dr. R. L. Moyer
Long dean of Northwestern Schools, Minneapolis
Associate of Dr. W. B. Riley

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Num. 21:5-9.

How is a sinner to be saved by a just and holy God? Our Lord Jesus gave the answer in His discourse with Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life" (John 3:14). This is the only shadow of the cross pointed out by our Lord. He did not want us to miss this type, which is perhaps the simplest and clearest of all the pictures of Calvary in the Old Testament—the serpent uplifted on a pole. This uplifted serpent brings to us the gospel in miniature. Some one has rightly said that if the whole Bible were destroyed and only this fragment left, we would have enough to point our pathway to Heaven.

In the wilderness, Israel sinned against God. In consequence, God sent fiery serpents among them, which bit many, and caused death. When the people cried to God, He instructed Moses to make a serpent of brass and to put it upon a pole so that it might be seen by the people, and when a serpent-bitten and dying Israelite looked upon that brazen serpent upon the pole, he lived. This case of physical salvation in the Old Testament illustrates spiritual salvation in the New Testament. How startling! In the midst of the seething, writhing, shrieking mass of humanity there rises a lonely pole. In the midst of vast hordes of human sinners, sin-bitten, dy-

ing, there rises a lonely cross! It was our Lord who said that just as the uplifted serpent was the only means of deliverance then, so the uplifted Son of Man is the only means of deliverance now.

From this remarkable experience in history we draw the following lessons:

The Need of Salvation

We see this need in the condition of the people of Israel. They were in the barren and burning

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God Can Always Open a Way for His Children in Trouble

Almost every man that God ever calls to preach must go through an apprenticeship of poverty. That is not bad, it is good. No doubt the poverty of God's preachers has kept out of the ministry many a man who otherwise might have tried to preach, but who was not willing to pay this price. And that is a blessing, for God does not need preachers who are not willing to suffer. And people do not want to hear a preacher preach who is not willing to be poor, willing to do with-

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

A Rock 'n' Roller's Prayer

Famous rock 'n' roll star, Tommy Sands, wrote a brief article entitled, "I Try to Live My Prayers." It was sub-titled, "How My Prayers Were Answered," and it was an enlightening revelation of what a terribly mixed-up young man Mr. Sands must be spiritually.

I do not have time in this brief column to call attention to all of the errors, misconceptions and general heresy taught in this short article of thirteen brief paragraphs, but I will cite two examples:

First, the rock 'n' roll idol started his second paragraph with the words: "Each person has to pray in his own way, and I believe with all my heart that all prayer and all religions are wonderful for

their sincere followers." Mr. Sands actually believes that when a Roman Catholic prays to the Virgin Mary and to the assorted saints, it is "wonderful." He thinks it is "wonderful" when a naked savage falls prostrate and prays to a stick in the ground with a feather tied to the top. Mr. Sands thinks that Shintoism is "wonderful." He thinks that Hinduism is "wonderful." The same superlative adjective "wonderful" would refer to Confucianism, Buddhism, Zoroastrianism, Mohammedanism, Mormonism, Christian Science, "Jehovah's Witnesses," Animism, Taoism, and all other religions. He not only believes that they are "wonderful" if their followers are "sin-

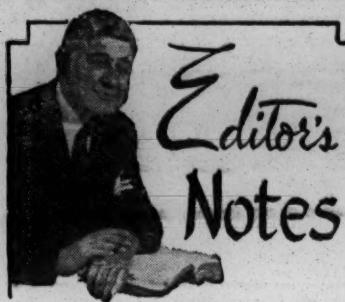
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Rev. John B. Kenyon



Dr. R. L. Moyer



Last Saturday morning I was up at 5:30, dressed after a hasty bath and shave, put in my brief case my Bible, pajamas, toilet things and note pad, and Mrs. Rice drove me to Midway Airport, Chicago, to catch a plane at 7:10 a. m. for Philadelphia. A good Presbyterian elder met me and after a sandwich each, took me out to Collingswood Presbyterian Church where the Bible Presbyterian Synod was meeting and where Dr. Jones and I were to conduct a one-day conference on evangelism. Dr. Jones had spoken at length in the morning and conducted a clinic. In the afternoon, after a fine message by a Presbyterian brother on the Second Coming of Christ and Evangelism, I spoke from 3:00 till 4:00 to these good fundamental Presbyterian preachers and elders from over America. In the night service there was a film at 7:30. Dr. Jones spoke from 8:00 till 9:00. I spoke from shortly after 9:00 till what would have been 10:00, only we all turned our watches back anticipating the end of daylight saving time! There was a large crowd, some tears, some holy vows, and I feel that God stirred some hearts to soul winning.

It was a great comfort to have friends take me out to dinner and for an hour's rest in the home before the evening service.

Saturday night in the Benjamin Franklin Hotel, Philadelphia, then up at 4:45, a taxi to the airport and a plane at 6:00 a. m. to Chicago. There I was met at O'Hair International Airport and was out to Wheaton in time to preach at the 10:45 Sunday morning service at Calvary Baptist Church!

President Bob Jones Leads Tour of Europe and the Holy Land

We are glad to hear that Dr. Bob Jones, Jr., will personally conduct a jet air tour of Europe and the Middle East February 16 to March 18. I wish I could go. Good Christians who are interested in such a tour would do well to write immediately to Unusual Tours, Bob Jones University, Greenville, South Carolina. Happy travels, great fellowship and a heart warming in the land where Jesus was born and taught and died for our sins!

The Way to Do It: Eighteen Churches Together

November 1-6, Sunday through

Friday, the Sword of the Lord will conduct a conference on revival and soul winning in Durham, North Carolina, sponsored by eighteen evangelical churches including Baptists, Free Will Baptists, Christian and Missionary Alliance, Bible Presbyterian, etc. Evening services will be held in Carr Junior High School Auditorium. Speakers will be Pastor Jack Hyles of First Baptist Church, Hammond, Indiana; Evangelist Walter Handford, and this editor. The music will be in charge of *Voice of Revival* announcer, Bud Lyles.

In my mail are a number of letters with invitations which I have delayed answering now for many days. I simply cannot get time for all the invitations. And how much better it is when, as at Durham, many churches go together and bring in Christian workers and preachers from a wide area to have hearts stirred for revival and soul winning! An actual demonstration will be given of house-to-house soul winning and we trust that many will be saved and that every church co-operating in this conference will receive a touch of revival and will commit themselves to God's soul-winning program.

Will you, who so graciously invite this editor, not see if a number of other churches and pastors cannot be enlisted so that Bible-believing Christians, with no modernist to dishonor Christ and the Bible, will go together for some great conferences and sometimes for revival campaigns?

If we can suggest, feel free to write us.

Now Let Us Clear Up the Radio Deficit!

Eight or ten experienced radio broadcasters counseled with me, and all of us agreed that it would take about a year to get enough listeners, letters and givers to make a Christian radio broadcast pay for itself. We had some advantage with tens of thousands of readers of *THE SWORD OF THE LORD* who already know us and love us and pray for us and would help in such a matter. And in midsummer we took on some extra large and expensive radio stations for our Sunday *Voice of Revival* broadcast.

The Sword of the Lord allowed the broadcast credit for the thousands of books and pamphlets given away free, for postage and for secretarial and mailing help. This has amounted already to nearly \$8,000 the broadcast now owes the Sword. Besides, we are nearly one month behind in the money to pay for the station time. We feel that we must pay up all the bills for the year's broadcast before January 1, and we believe that God's people will help us do it. Many of us here give our time, our energy, our love, and prayers, without stint, and give money also the best we can for the broadcast which goes all over



EVANGELIST KEITH DAVEY, Box 444, Worthington, Minnesota, and **EVANGELIST BILLY COMFORT**, each had eight days of revival, one in March and one in July, at the Community Church of Norfolk, Virginia. Tom Douras, pastor. There were 16 decisions in the first revival, 15 in the second, besides rededications. Both men, B. J. U. graduates, are highly commended by the pastor.

EVANGELIST JIM MERCER, 2844 Elizabeth Lake Road, Pontiac, Michigan, has recently completed two good meetings with Free Will Baptist Churches in the South. September 6-13 he was in the First Free Will Baptist Church of Portsmouth, Virginia, where Rev. R. Eugene Waddell is pastor. There were 28 people saved and 32 rededications. October

America, a broadcast available for millions. God has helped us thus far; He will not forsake us now. We look to the dear Lord and His people to help us pay this radio broadcast in full. Can you send an offering to help get out the Gospel through *Voice of Revival* broadcast?

And readers, if you have not yet heard the broadcast, look over our radio log now, and try again. And we hope that all will pray for God's anointing on preacher and singers on this great revival broadcast. Please send gifts to *Voice of Revival* Broadcast, Box 420, Wheaton, Illinois.

Ask for Pamphlet, "Divorce, the Wreck of Marriage"

Radio listeners have been offered the 29-page pamphlet, *Divorce, the Wreck of Marriage*, written by this editor, and available during the month of November. When you send an offering for the radio broadcast, ask for your free copy, given to those who have part in the radio ministry. We are glad to send it. The message is greatly needed. We believe it will answer your questions. Just say, "Please send me your pamphlet on *Divorce, the Wreck of Marriage*."

We Suggest These Best Sellers for Popular Gifts

Our hearts run over with praise to God when we remember that the book, *Prayer—Asking and Receiving*, has gone out in 175,000 copies in English besides translations in Mexico, Denmark, Norway, and France. In every audience to which I speak someone comes to tell me how he has been blessed by this book on *Prayer*. I think in every day's mail we have a letter from someone who has been stirred and blessed.

That leads me to suggest that some of these very, very popular books make good Christmas presents.

PRAYER—ASKING AND RECEIVING, 21 chapters, 328 pages, price \$3.00. — **HOME: COURTSHIP, MARRIAGE AND CHILDREN**, 22 chapters, 381 pages, price \$3.00. — **THE POWER OF PENTECOST**, 441 pages, \$3.50. — **THE RUIN OF A CHRISTIAN**, 253 pages, price \$2.50. — **WHAT IT COSTS TO BE A GOOD CHRISTIAN**, 223 pages, price \$2.50. — **GOD'S CURE FOR ANXIOUS CARE**, a beautiful gift volume, 9 chapters, 127 pages, \$2.00.

Add 5c per dollar postage, minimum of 15c. Address *THE SWORD OF THE LORD*, Box 420, Wheaton, Illinois.

Many of you might like to send the beautiful pamphlet, *The Angel's Christmas Message*, instead of greeting cards. You may have this beautiful blue printed pamphlet, crystalline sparkling cover with a white mailing envelope for each one at \$21 per hundred. This sermon will bless the heart and win souls.

Again We Ask Your Prayers

Only God's power, God's wisdom, God's provision can make *THE SWORD OF THE LORD* what it ought to be. Will you pray daily for the editor and workers, and for the impact on the readers?

ber 4-11 Brother Mercer was in the Edgemont Free Will Baptist Church of Durham, North Carolina. Rev. Ronald Creech, pastor, reports that there were 21 decisions for salvation, 14 for rededications and 1 backslider restored to fellowship with God and 1 who came for assurance of salvation. Both pastors heartily recommend Dr. Mercer as an old-time, hard-hitting evangelist.

EVANGELIST HOMER BRITTON, 500 Portview Place, Chattanooga, Tennessee, was in the First Baptist Church of Elmhurst, Illinois, Oct 4-11. He was assisted by Rev. Garland Cofield of Holland, Michigan. Pastor Kenneth O. Bouton reports that there were about 30 professions of faith and that the church was greatly encouraged to soul winning.

EVANGELIST DAVID MATSON, Box 394, South Bend 24, Indiana, recently held a revival in the Regular Baptist Church of Hawthorne, Nevada. The pastor, Francis A. Duty, reports that there was a genuine revival of Christians with deep conviction. There were 9 who joined the church on profession of faith and 1 by letter. Two backsliders were restored and many church members were deeply stirred.

EVANGELIST PHIL SHULER, 1295 Michillinda, Pasadena 8, California, recently led the Baptist Church of Saint John, Kansas, in a two-week campaign. Dr. Floyd Hatfield, the pastor, reports "68 first-time decisions for Christ and 23 more decisions for baptism and transfer of church letter." This is a small church with 230 members and we think the results were blessed.

Rev. Bill Renstrom of Englewood, Colorado, a blind gospel singer, assisted in the singing and in children's meetings.

EVANGELIST FRANK DUNCAN, 21 Pine Street, Inman, South Carolina, held revival services in the Wayside Baptist Church at Reidsville, North Carolina, September 21-27. There were 8 first-time decisions for Christ and many decisions among Christians. Pastor B. W. Kallom heartily recommends Brother Duncan as an evangelist.

REV. GARTH SIBERT, pastor of Fowler Avenue Baptist Church, Danville, Illinois, held a revival September 28-October 11 at the Temple Baptist Church in Carlisle, Indiana. The pastor, Walter Tom Horton, reports that there were 7 first-time decisions for Christ and 11 rededications. He highly recommends Brother Sibert as a great soul winner and hard worker.

Pastors in Juarez, Mexico Write

By the Editor

We have received a resolution prepared by six pastors and by other Christian workers also, in Juarez, Mexico, across the river from El Paso, Texas. These pastors had been on the committee to bring Dr. Billy Graham to Juarez for an evangelistic campaign. But they have withdrawn from the committee and in the magazine *Alborado*, in Spanish, they published a long resolution telling why. They tell that since modernists were invited and would take a prominent part in sponsoring and controlling the Billy Graham campaign that great harm would come of it. And they sent to *THE SWORD OF THE LORD* an English translation of the resolution. Brother Fernando Acosta, of the Methodist Temple of the Redeemer, wrote, "We do not want Dr. Billy Graham to come here because it will hurt instead of help the work of God. We have for many, many years fought the battle against modernism and we know by experience the results and harm these people do to God's work and think it is our duty, our sacred duty to oppose such elements."

We have had a letter from our friend, Dr. Herschel Ford of the First Baptist Church of El Paso, appealing to us to influence these Spanish brethren to co-operate



Greek Missionary Sentenced By Court

Rev. Spiros Zodiates, general secretary of American Mission to Greeks, Inc., has retained legal counsel to appeal a prison sentence of 35 days imposed upon him September 18 by the (lower) criminal court in Chalkis in Greece.

Sentence was brought against Zodiates by a Greek Orthodox priest for using the title "Rev." before his name in connection with his newspaper evangelism in Greece. The Greek Orthodox holds that the title "Rev." can be rightly used only by married priests of the Greek Orthodox Church. The original suit included the charge that Zodiates was "proselytizing" among Greek Orthodox people with his newspaper evangelism carried on by paid advertising space in half the newspapers in Greece.

Zodiates trusts that the supreme court of Greece will reverse the decision of the lower court which sentenced him to 35 days in prison.

Powerful New Gospel Radio Voice Planned for Europe

A new missionary radio voice, guaranteed by engineers to be more powerful than either the British Broadcasting Company or Voice of America, is planned for Europe. From the bluffs of Monte Carlo, Monaco, an estimated 1,600,000 watts of effective beamed power will carry the Gospel behind the Iron Curtain of Russia and to all of Europe and much of Asia and Africa.

The station to be known as TRANS WORLD RADIO will be made available 24 hours a day to Rev. Paul E. Freed and the Voice of Tangier. The Moroccan government ordered this organization's present free transmitters off the air at the end of this year. They hope the government will change its order and allow the Voice of Tangier to remain on the air.

The first programs over the new Trans World Radio station will start in May 1960. The new facilities, located 1,000 miles nearer to Moscow and with 40 times the power of the Tangier station, will mark a new era in mass evangelism of Europe and Asia by radio.

When there's trouble some folks meet it,
Others pull up stakes and beat it.



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God Uses Two Women in War

After Israel had won the land of Palestine from the Canaanites, because they did not completely destroy their enemy as the Lord told them to, He told them they would always be plagued by these heathen people.

You remember Moses died and was buried by God just before the children of Israel entered the land because of his sin in striking the rock. Then the people were led by Joshua and a succession of judges. After the second judge, God allowed Jabin, king of Canaan, to conquer the Israelites because of the sin of the people in forsaking God and following after idols.

The Bible tells us that "the children of Israel cried unto the Lord because he had nine hundred chariots of iron," and that God heard their cry.

Deborah, the wife of Lapidoth, was a prophetess, a wise woman to whom the people came for advice and judgment when they had disagreements and problems. She often sat under a palm tree where the people came to her for help. Now God spoke to Deborah, telling her how she could help her people. She sent for Barak, a strong soldier, and leader of the people, and said, "The Lord has told you to go toward Mount Tabor with ten thousand men. He will send Sisera, the captain of Jabin's army, with his chariots and his men to fight against you, and God will help you to defeat them completely!"

Now Barak was a wise man and a brave soldier, but in those days foot soldiers were the rule and he didn't know whether he could fight against these new-fangled chariots of iron or not. Perhaps he felt as a soldier would feel these days with a rifle against a big tank. Chariots of iron frightened these people as new weapons frighten soldiers of any day. But Barak remembered that this was God's instruction. Perhaps he was not sure of victory but knew how to be sure of victory. He told Deborah, "If you will go with me, I will go!" He wanted to be sure of the presence of the Lord with them, and he knew that Deborah was God's prophetess.

And Deborah agreed to go, saying, "I will go with you, but the glory for winning the battle will not go to you, because the Lord will give Sisera to a woman!" I suppose that that Barak thought she planned to let everyone know that she was the real leader of the army and that she would be praised for defeating Sisera and his army.

Barak and Deborah went together to raise this army of 10,000 men that the Lord had told them to raise. They called men from the tribes of Naphtali and Zebulun, and led them, as the Lord had told them to, toward the Mount Tabor.

Someone took word to Sisera that a great army was formed and was marching toward Mount Tabor. Now Sisera was a good general and he would not duck a fight! It was his business to squash any rebellion before it got out of hand. So he got his army together. We know he took nine hundred chariots, with all the men they could take, besides all the usual foot soldiers, toward the River Kishon, a huge army.

It seems that the Lord told Deborah what to do and she told Barak. She said, "Barak, get up, for this is the day that God has delivered Sisera into your hand. The Lord has gone before you, so go to the battle!" Barak with his army rushed down Mount Tabor to the river, attacking the great army of Sisera with its frightful iron chariots. And the Bible tells us that "the Lord discomfited Sisera and all his chariots and all his host [army]" and they were defeated.

Sisera, the great general, (captain of the host), was used to winning battles and not losing

them, and in the heat of the retreat he slipped out of his chariot and ran away on foot. But Barak and his army chased the defeated chariots and men across the plains and killed every man.

Among the Kenites was one family who had separated themselves from the rest of the people and lived alone. It was to this tent that Sisera ran, expecting help and shelter because they had been at peace with his King Jabin.

And Jael, the wife of Heber, hearing the rumpus and confusion of battle a long way off, went out to see what was going on. There she met Sisera, tired from the battle and from running away. She invited him into her tent to rest, telling him not to be afraid. There she covered him

with a mantle or blanket to hide him from searching eyes. When Sisera said, "Can you give me a drink of water? I am so thirsty!" she did better; she gave him refreshing milk from a "bottle" or goatskin. Of course Sisera was anxious! He knew the whole army of Barak would be looking for him, so he asked Jael to keep watch for him. He told her to stand in the doorway of her tent and if anyone asked if any man were there, she should tell them 'no.'

Then Sisera, tired from the strain of the battle and feeling secure in the tent of Heber, lay still under the mantle and went to sleep. Jael, knowing that God was with the army of Barak and Deborah, and because God himself laid it on her heart to help win the battle for God's people, took a long spike, a pin from the tent. With a hammer in hand she crept softly to sleeping Sisera and nailed the spike through his temple and killed him. So died the great general, Sisera, at the hands of a woman.

Jael then went out of her tent, and went to meet Barak, who was pursuing or following the trail of Sisera. Remember that they had already won the battle,

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These "Stubborn" Fundamentalists!

(Continued from page 1)

all. If it is not a *standard*, it is worthless. If it must bow to men's philosophies and modern theological theories, then it would thereby admit their superiority and would cease to be a king and become only a subject. Why should anyone bow to the Bible if the Bible must bow to men? If men know more than the Bible, then why go to the Bible at all?

The Bible is either altogether right or altogether wrong. It *claims* to be altogether right, and it has succeeded in convincing millions in all ages of its perfection. If it is NOT altogether right and altogether perfect, it stands condemned as a deception and as a forgery. We do not expect perfection in men and human institutions, for they do not claim it. But we DO expect it of the Bible, for its whole program is built upon that foundation. If it is not perfect in all, it is not perfect at all.

But some may desire proof that the Bible really claims this kind of perfection and finality for itself. For the benefit of all honest inquirers, it may be stated with resounding clarity that the Bible *does* make such claims for itself—and in many connections and on most logical grounds. Witness then the following Scriptures and reasons:

I. Complete Equipment for the Man of God

The Bible claims to be the COMPLETE equipment of the man of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). The word translated *perfect* means "complete, perfect in its kind; so of a religious teacher who should be wanting in nothing" (Robinson's lexicon).

Any Christian, then, or Bible teacher who knows his Bible thoroughly has a complete and final knowledge of all he needs to know—in the religious or spiritual realm. But if modern theologians are right, that is far from being the case. We would need the Bible PLUS their emendations, enlargements, re-interpretations, and expurgations! The Bible to them is not all-embracing but only elementary. It is not, as they would have us believe, the full equipment of a servant of God in these modern days but only the crude equipment of men in the stone age of the religious world.

The great men of God who have made the greatest impact on this world have been men of ONE BOOK. Moody was such a man. So were Spurgeon and countless others. The heart-hunger of the masses is for ONE BOOK. No poor sinner hungers for philosophy, modern theology, or scientific theory. One Book, and one Book only, gives bread to the hungry, water to the thirsty, rest to the

weary, and salvation to the sinner. To forsake this wonderful book, with all its matchless powers, and to resort to modern makeshifts is not only wicked but asinine. See Jeremiah 2:13 and 8:9.

II. Commanded to Continue in the Teaching of the Scriptures

We are to CONTINUE in the things wherein we have been taught. In II Timothy 3:1-13, we have a stark picture of the evils and false teachings of the last days. We are told of those who have a *form* of godliness but deny the *power* thereof; and we are told of those who, like Jannes and Jambres, *resist the truth*. But Paul exhorts and commands young Timothy, "But CONTINUE thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures . . ." (II Tim. 3:14-15).

When all around us men are giving way to modernism and neo-orthodoxy, what are we to do? Shall we conform and follow along? Must we tone down the Bible and adjust it to fit current theories? No, Paul says, we are to CONTINUE in the Scriptures just as we have learned them from reading their precious pages. We are to *stay put, stand pat, and not budge an inch!* Godly men down through the ages have believed in verbal inspiration, the deity of Christ, the virgin birth, the blood atonement, the resurrection, the coming again of Christ, and all other fundamental doctrines. All these are clearly and absolutely taught in the blessed Word of God. And we are to "*continue*" to hold them, *believe* them, *teach* them, and *defend* them! Whatever others may do, however ungodly the world may become, no matter what pressures are exerted—LET US CONTINUE IN THE THINGS WE HAVE LEARNED FROM THE HOLY SCRIPTURES.

III. No NEW Doctrine Can Be of the Lord

The Devil gives himself away by his very terminology. "New theology," "modernism," "neo-orthodoxy," (i. e. new orthodoxy) and "neo-evangelicalism" (i. e. new-evangelicalism) all alike claim to be *new*. But this very NEWNESS is self-indicting, for God has given nothing new since the New Testament. The canon is *closed*. Jude declares the faith (the Scriptures) "*was once for all delivered unto the saints*" (Jude 3, A. S. V.). It is obvious that any fresh and different "revelation" does not come from God for He has already said all He intends to say.

Paul did not say to Timothy, "Now, keep your mind open for any new light you may get from the theological professors. Be sure to keep abreast of all the latest in religious theory." Rather, he said

in effect, "You have already heard and learned the final and latest doctrines. Nothing more remains to be revealed. Do not be deceived by any so-called *new* doctrines, but CONTINUE thou in the things which thou hast learned, and hast been assured of."

This does not mean, of course, that the Bible is stale or that it is unchallenging to the consecrated mind. The Holy Spirit is constantly throwing a flood of new light on the Scriptures as men of God pour over these sacred pages, but this light is not new in relation to the Scriptures themselves but only in relation to the students thereof. It is new to *them*, for they never saw it before, but it was in the Bible all the time. Any light the Holy Spirit throws on the Bible will only serve to further harmonize the Bible with itself, and confirm its authority and finality. The Bible is like the keyboard of a piano. The number of its keys is fixed and unchangeable, but the melodies capable of being played thereon are infinite. Think of the great host of godly preachers who have preached an untold number of true gospel sermons from this one book, and yet we could preach forever from this matchless book and never exhaust its contents! Spurgeon once said, "If we were commissioned to preach the Gospel throughout eternity, we could not complain for lack of material!" It will be time enough to consider a new theology when we have exhausted the contents of this Book, or proved its ineffectiveness or inadequacy!

No, the Bible is not stale. The Holy Spirit can make it the newest, freshest, most up-to-date Book in the world. Also, the Holy Spirit often leads in new methods. Charles G. Finney introduced many new measures and methods in evangelism. So did Wesley, Moody, Billy Sunday, and others. But though He blesses new methods (if they are God-honoring) He will never bless those who, by whatever method, belittle the Bible or its Christ. Finney, Wesley, Moody, and Sunday ALL honored the Bible and its Christ, and gave them first place.

Belief in the Bible as a full, final, and absolute revelation from God is not a restricting or hampering belief. The consecrated mind can soar aloft into the mighty mountain crags of holy Scripture, and delight itself with a panoramic view of wisdom such as "eye hath not seen, neither ear heard, neither have entered into the heart of man." In comparison, the thoughts of men are at best dull, insipid, stale, and commonplace.

IV. We Are Forbidden to Hear or Support Any Contrary Doctrine

We are not to COUNTENANCE, CONDONE, or CONNIVE WITH any doctrine contrary to the doctrine of Christ. We must not only not *believe* such contrary doctrines, but we must not *receive* or *encourage* those who do! "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God . . . If there come any unto you, and bring not this doctrine [the doctrine of Christ, v. 9], receive him not into your house, neither bid

him God speed: For he that bid-eth him God speed IS PARTAKER OF HIS EVIL DEEDS" (II John 9-11). This means that we are not even to be polite to such men. It is neighborly to ask a man into your home, but you are not to ask such men as these into your home.

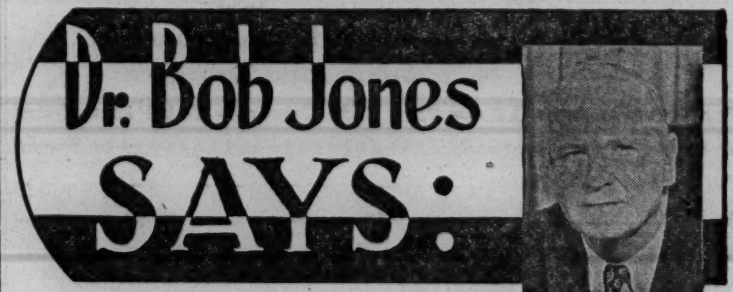
From God's standpoint you would be harboring an enemy of His. People will call you hard and churlish, but God's orders are clear. If you receive or commend one who departs from the doctrine of Christ, especially those who knowingly and willfully do so, you are aiding and abetting their corrupt teaching. Many people who are not modernists nevertheless support and encourage modernism, and give aid and comfort to those who teach it. God says not to do it. Let them call you what they please; stand only for the truth and against all who corrupt it.

V. Any Departure From the Bible Is of the Devil

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1). There is no middle ground between orthodoxy and the Devil. When you turn from the Book, you enter the Devil's territory. When you forsake its doctrines, you adopt the Devil's doctrines. When you renounce the fundamentals, you espouse the Devil's cause and the Devil's theology.

When you forsake the simplicity in Christ, you are not doing it because of your superior scholarship but because you have been duped by the Devil. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3). Getting away from the simplicity in Christ is not progress but "corruption"; not "advanced thinking," but a befuddled condition created by the Devil. The Devil poisoned Eve's mind and the result was a fallen race, a corrupted race. No one was ever advanced by the Devil. He always degrades. But, deceiver that he is, he makes men think they are scholarly when they are only making first-class fools of themselves. They think their new theology is the result of their own surpassing genius when the Devil had it all copyrighted ages before they were born! If the Devil has a sense of humor, it must all be very funny to him.

Now, observe that Paul does not define any particular scheme of false doctrine. He does not define what these modern apostates go *into*, but tells us what they have departed *from*—the FAITH. False doctrine is often known by what it does *not* say rather than by what it *does* say. If you are confused when you hear new theories and teachings (and you seem to find nothing wrong with them), just ask yourself, "Does it sound like Christ or Paul or the other apostles? Does it sound familiar, or is there a foreign note?" Christ, in speaking of Himself as the Shepherd of the sheep, said: "The sheep follow him: for they know his voice. And a stranger will they not follow." (Continued on page 4)



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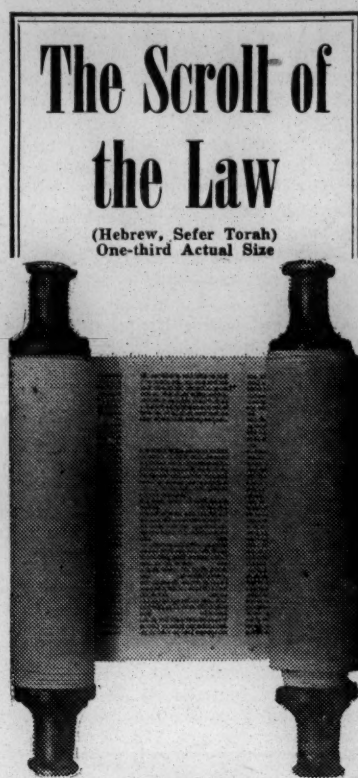
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These "Stubborn" Fundamentalists!

(Continued from page 3)

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strangers" (John 10:4, 5). A sheep knows the tone of its master's voice. If there is a tone that is unfamiliar and seems to be foreign to the Christ of the Bible, BEWARE! If it leaves out the old familiar emphasis on fundamental doctrines, and forsakes the simplicity of Christ, it is the voice of a stranger and not the voice of the Shepherd. If a sheep has sense enough to know its own master's voice, but it knows it nevertheless, and you can know apostasy when you hear it, though you may not be able to explain how you know it.

VI. Any Departure From the Simple Gospel of Grace Is Under the Curse of God

"But though we, or an angel from heaven, preach ANY OTHER GOSPEL unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man [lit. any one] preach ANY OTHER GOSPEL unto you than that ye have received, let him be accursed" (Gal. 1:8, 9). Paul here sets up as a standard which must not be departed from the Gospel which he had already preached and the Gospel which the Galatians had already heard from him.

Any departure whatever from this standard by any being whatever (man, angel, or devil) is heterodoxy, wicked, and under the curse of God. All preaching of the Gospel in all ages must be judged in relation to the Gospel as Paul (by inspiration) preached it. If it agrees with Paul, it is right. If it does NOT so agree, it is wrong. Dr. James M. Gray, former President of Moody Bible Institute, once told an audience that during World War I many currency schools were conducted over America. These schools were for the purpose of teaching those who handled money to know the difference between true and false currency. And Dr. Gray declared that during the whole period of these schools NOT ONCE WERE THE STUDENTS SHOWN ANY FALSE CURRENCY! Rather, they were thoroughly taught the true features of true money. Knowing these features, they would instantly recognize any departure therefrom.

A bill might be a work of art of high degree. It might look as good as if not better than the genuine. But if it does not have the features of the genuine, it is false, and the person who produced it is a criminal, and is subject to stringent punishment. A bill produced by a counterfeiter has no money behind it. It is a promise with nothing to back it

up. It is a LIE! The government will not make currency good which it did not circulate. And God will not back up and make good a "gospel!" He did not authorize. And as only an enemy of the government and of society will produce a false bill or coin, so only an enemy of God will produce a false gospel. And, being an enemy and a criminal, he must be treated accordingly and be damned.

Paul did not mention all the forms which false gospels may take. He did not mention modernism, Russellism, Christian Science, Catholicism, Mormonism, etc. We do not need to know all about the counterfeits. All we need to know is the true features of the genuine Gospel. With it as our standard, we simply lay any teaching along side of the Gospel and if it tallies it is good; if not, it is false and damnable. Call it narrow if you will. Yes, call it stubborn and old-fashioned; but that's it, whether you like it or not. Standards have a way of being inflexible!

VII. False Teachers Serve Their Own Belly!

Those who teach contrary to the doctrine which we have learned SERVE NOT THE LORD but their own belly. "Now I beseech you, brethren, mark them which cause divisions and offences CONTRARY TO THE DOCTRINE WHICH YE HAVE LEARNED; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18). The next time you meet a modernist or any false teacher, just tell him, "I do not believe that is true. I never heard it before. It is contrary to what I have learned from the Bible."

He will look down upon you, pitying your ignorance, and let you know that what he says is according to the latest findings of modern theology. But refer him to the above Scripture and tell him that that is exactly what *proves it to be false*. Furthermore, you may tell him that while such theories profess to enlighten the intelligent, they are, in reality, *deceiving the simple*. Then watch him squirm. This Scripture puts both the false teachers and their hearers in their places. The teachers, instead of being enlightened intellectuals, are only DECEIVERS, and their audiences, instead of being advanced and up-to-date in their thinking, are really nothing but simpletons—spiritual morons!

These deceivers, out to promote the kingdom of God (!), "serve not our Lord Jesus Christ, but their own belly." Their belly is their God (Phil. 3:19). The real motivation of such men is from their own inward passions, appetites, and ambitions. But they are good counterfeiters and make a good showing. Many are deceived by them. Their good words (they piously quote Scripture and pleasing platitudes) and fair speeches look like genuine currency, and they succeed in passing a great deal of this stuff among the simpletons who hear them. One translation reads, "Yet with their plausible and attractive arguments they deceive those who are too simplehearted to see through them."

VIII. Man's Philosophy Is Vain Deceit and Spoils Listeners

Man's philosophy is empty and SPOILS us if we listen to it instead of the Word of God. "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:7-9). Here again Paul tells us where to stand (as ye have been taught) and what to beware of. Man's philosophies, if not after (according to) Christ, are vain or empty; they are elementary or "after the rudiments of the world," and spoil (rob) us instead of enriching us!

Keep these things in mind if you are tempted to desert the simple Gospel for the "advanced" philosophies of modern men. Remember that they only deceive you. They do not enrich your life,

but spoil and rob you. They are not fullsome and satisfying, but vain and empty. They are not advanced but elementary, for they deal only with the elements or rudiments of the world. The elements (according to the Greek word used) mean the letters or A B C's of the universe. A child who knows only his A B C's is elementary. He does not know how to put them together into words, sentences, paragraphs, and chapters. So modern philosophy, which leaves out Christ the Head, is a headless, meaningless thing. They have a lot of facts but no head for the facts, and a body without a head is a corpse! Philosophy without Christ is dead.

It may be profitable here to quote the Phillips translation. (While this translation is not dependable in all respects, it is one of the most outspoken versions I have read.) "Be careful that nobody spoils your faith through INTELLECTUALISM or HIGH-SOUNDING NONSENSE. Such stuff is at best founded on men's ideas of the nature of the world, and disregards Christ! Yet it is in HIM that God gives a full and COMPLETE expression of Himself. Moreover, your own completeness is only realized in Him Who is THE AUTHORITY OVER ALL AUTHORITIES, and the SUPREME POWER over all powers." Let this serve to remind those who love to quote human "authorities" that the greatest of all authorities is the Lord Jesus Himself, and the great Textbook of this great Authority is the Bible itself! Men quote authorities to settle arguments, for what these authorities say is regarded as fixed and established. The Bible is the final authority, for it is an absolutely accurate and final expression of truth, and as such it is fixed and unchangeable.

IX. We Are to "Keep" the Revealed Message

The doctrines of the Word are delivered unto us to KEEP. "And as they [Paul and Timothy] went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily" (Acts 16:4, 5). The word translated *keep* means to watch or guard as a sentinel, to post spies at gates, to hem in and protect.

Is this not exactly what fundamentalists are doing today? When others attack or belittle the Word, they are strong to defend it. They are called bitter, literalists, reactionaries, etc. But rogues never have had any special admiration for watchmen who guard against them. It is hardly to be expected that they would love us. If these critics of fundamentalists were interested in keeping the faith they would commend, not condemn, those who are doing exactly what the Bible tells them to do.

Paul kept the faith. He declared, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). The word here translated *kept* is a different word and means to guard from loss or injury by keeping the eye upon. Like a faithful watchdog, Paul kept his eye on the faith and guarded it against all encroachment and corruption. In fact, that was what God called him to do. "I am set for the defence of the gospel" (Phil. 1:17). When false brethren were brought in unawares to corrupt the Gospel, Paul declared, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5). This sounds like Paul was stubborn and would not give in an inch. If he had been like some who give in today, the Gospel would never have survived to our day.

Now, if the Gospel and the Word are not all that they should be, if they are not literally true and the final revelation of God to man, why be so zealous to keep them? If modern man really has something better, why keep the old? You see, the Bible is full of commands and inferences indicative of the fact that the Bible cannot be improved or altered. It is the LAST word from Heaven.

X. We Must Preach the Word Despite Opposition

We are to PREACH the Word though men do not want sound

doctrine. "Preach the word . . . For the time will come when they will not endure sound doctrine . . . And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:2-4). Could words better describe the conditions today? More and more, men are turning away from the Bible (which is the epitome of sound doctrine). And look what they have turned to—fables! That is God's description of modernism, neo-orthodoxy, Barthianism, and all other modernisms. People who sneer at fundamentalism are sneering at sound doctrine and expressing their preference for fables.

But God's orders are unaltered. The more men turn from the Word the more they need it. If ever there were a time when the Word needed to be preached in power and clarity, that time is NOW! And nothing will vindicate the Word more than the Holy Spirit mightily using it. Oh, for a revival of Bible study! Oh, for a revival of faith in the finality of

(Continued on page 6)

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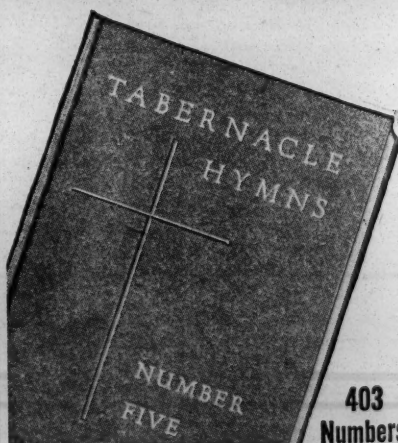
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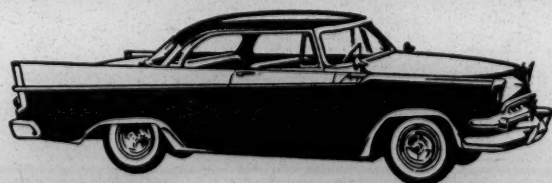
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Incidents and Illustrations

(Continued from page 1)

cere," but he believes it "with all [his] heart."

The other outstanding blunder which I will mention here relates to Mr. Sands and the Bible. His only reference to a quotation from the Bible in the entire article was when he said, "It struck me one morning that praying the way I had been, I wasn't going along with God. A familiar, but too often overlooked passage from the Bible came to me, 'God helps those who help themselves.'"

Believe me, that is exactly what Sands wrote! Apparently this juke-box jumper really thinks that statement is a quotation from the Bible! Later on he mentioned

the "verse" again after explaining that doing something about what you want is what he thinks the last half of prayer is, adding, "It's what I believe the Bible is telling us when it says, 'God helps those who help themselves.'"

Where did I read this article by Tommy Sands in which he pats all prayer and all religions on the back and quotes such profound Bible statements as, "God helps those that help themselves"? Was it in some movie magazine like *Silver Screen*, *Motion Pictures* or *Photoplay*?

Uh-uh!

It was the feature article on the front page of a bulletin published by one of the largest Baptist churches in one of Louisiana's leading cities! I am not even going to try to explain why a church would publish such a ridiculous article with approval, but perhaps it is the spirit of our time in which we feel we must make our

faith "popular" and that we should help God out by giving Him the prestige of "testimonies" from movie stars, rock 'n' rollers, big-shot politicians, and the like.

God doesn't need that kind of help!

(P. S. It also can be mighty embarrassing for those who try to use such testimonials!)

Dr. Kate H. Mueller, Indiana University specialist in the counseling of college women, has finally come up with an answer to the question of why so many women continue working after marriage. Her answer: IT'S TO HELP FINANCE THE LONG AND EXPENSIVE AMERICAN WEEK-END!

A Doctor on Drinking

Dr. William Brady, a physician whose column appears in one of the leading Chicago newspapers, commented recently about the of-

fensive behavior of otherwise charming people when under the influence of alcohol. He complained that "in effect, a few drinks changes a lady or a gentleman into a stinker." Said Dr. Brady: "Liquor makes people behave that way because alcohol deprives the drinker of his or her higher faculties—judgment, decency, modesty, responsibility."

Commenting about the man who drinks because he wants to "feel better," Dr. Brady declared that what he actually means is that he wants "to be less aware of how miserable, wretched, frustrated, incompetent, worthless, untrustworthy, selfish, unfaithful or contemptible" he really is. He went on to state, "Alcohol will take such awareness off your mind and conscience for an hour or two just as well as a shot of morphine or a barbiturate does."

Scoffing at the thought that alcohol is a stimulant, Dr. Brady

said: "I am sure no physiologist, scientists or reputable physician will refute this statement: *Alcohol in any dose or any form is not a stimulant. It is narcotic from first to last.*"

He closed his remarks by saying: "Some persons drink only because they are weak sisters, namely-pambies, and haven't enough character to say 'No, thank you' when invited to drink."

"Some use the ever-ready narcotic to blot out for an hour or two their inferior feelings, their consciousness of physical, social, economic, intellectual or moral inferiority. A few cocktails or highballs make them for the time being less aware or unaware of their deficiencies or shortcomings."

Evangelist Sumner can be seen and heard: November 17-29: First Baptist Church 216 North Jefferson Avenue Canonsburg, Pennsylvania December 1-13: Boomer Baptist Church Boomer, West Virginia



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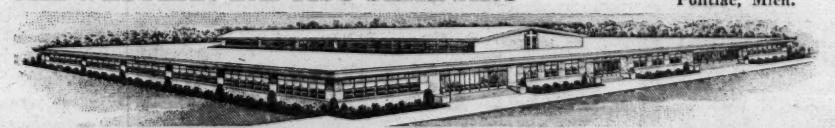
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These "Stubborn" Fundamentalists!

Continued from page 4)

the Book! Oh, for a revival that would sweep away the lies and subterfuges of our godless times.

XL. Public Defense of the Faith Is Commanded

We are to FIGHT PUBLICLY for the faith. Jude says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once [for all] delivered unto the saints" (Jude 3). The saints are the custodians of the faith, i. e. the Scriptures. As custodians, they are responsible for its safe-keeping. They are to contend earnestly for it.

The word translated *earnestly contend* is interesting and instructive. The word in the Greek is *epagōnizomai* and is from *agonizomai* which means a fight or contest in the public stadium. There are those who decry "fighting fundamentalists." They think it is so unchristian to fight. Well, apparently Jude did not know any better than to fight publicly for the faith, and to exhort all the saints to do likewise! If the faith is publicly attacked, then the saints should publicly fight those who attack it. The Christian life and ministry is not just lavender and rose water. It is not dripping with honey and sweetness. The Lord did not call us sugar but the salt of the earth. It is hard

to keep a fight dignified, and somebody is bound to get hurt. May God help us to deliver some well-directed blows to the chin of religious infidelity and to all other false doctrine!

Jude says *fight* for the faith. He says *fight publicly* for the faith. Men will fight for their countries, fight for their wives, and fight for their families, but they think it strange indeed when one fights for the faith. If the Bible is all it claims to be, and it is; and if we are entrusted with its keeping, and we are; then it is our duty to believe it, teach it, defend it, and even fight for it if necessary (not physically, of course) with the full exercise of all our powers of voice and influence.

Have we proved our point? What more proof could we want that the Bible was intended to be the full, final, and absolute revelation from God? What a shame that the Bible which has stood the test of the ages; has revolutionized men and nations; has brought ever-increasing floods of light to peoples of all races; has been the backbone of all education; has brought salvation to multiplied millions; and has produced and nourished the greatest thinkers of the ages—what a shame that the Bible should be subjected to the petty, driving, moronic attacks of some modern theological half-wits!

As though puny men could improve on such a matchless Book! As though we needed something better than such a book! As well might a bird complain of lack of room to fly, or a fish in the ocean complain of having no room to swim, as for man to complain of being circumscribed or hampered by being limited to the old Book. Limited?—in the ocean of God's unfathomable wisdom? Limited?—when the mighty thinker, the Apostle Paul, could only flounder in the mighty billows of God's truth (Rom. 11:33) and needed a thorn in the flesh to keep him from being too exalted over the abundance of the revelation committed to him?

Ah, what men need is to begin to grasp the true wisdom of God as revealed in the Scriptures. As they begin to grasp these things, they will not complain of the Bible's limitations but will bemoan their own limitations to receive or contain its surpassing wisdom. Those who complain of the Bible's

inadequacy are only advertising their own incapacity. They are proclaiming the fact that they have not even begun to grasp the content and purpose of the grand old Book. May God awaken them to their need, and let men everywhere wend their way back to the Book that has stood the test of every age and WILL STAND THE TEST OF THIS ONE.

—The End—

A Widow . . .

(Continued from page 1)

God through His prophet, and God showed the way out. Let us all remember that when trouble comes the thing to do is to come to God. "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:15). "Cast thy burden upon the Lord, and he shall sustain thee" (Psa. 55:22). "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

God loves us, His poor children. He always has plenty. He always knows a way out. Preachers ought to be like Elisha, who could get from God the answer to the poor widow's problem.

What You Have Is Enough for God!

Elisha said to the poor widow, "What shall I do for thee? tell me, what hast thou in the house?" In other words, whatever you have in the house is enough for God. If it is nothing but a pot of oil, God can multiply the oil. If it is only a handful of meal in the bottom of the barrel, God can make it last to feed Elijah and a woman and her son until the drought is passed (1 Kings 17:8-16). If there are only five small barley biscuits and two fishes in a little lad's lunch, when Jesus Christ blesses it and breaks it, it will be enough for five thousand people! (John 6:9).

God said to Moses, "What is that in thine hand?" And Moses said, "A rod" (Exodus 4:2). But that walking stick because "the rod of God" that could bring plagues upon all of Egypt, that could become a serpent before Pharaoh, that could open or close the Red Sea, that could bring water for millions of people out of the rock. And if some poor Moses reads this who does not have a rod in your hand, then whatever you do have is enough for God! Samson took the jawbone of an ass and a killed thousand Philistines, the enemies of Israel (Judges 15:15). I have often taken courage because God could use the jawbone of an ass, and have offered Him my jawbone too! God can use whatever you have.

It is wonderful to come to realize that God is the master of circumstances. I asked a preacher friend how he was getting along, and he replied, "Oh, very well, under the circumstances." I replied at once, "You ought to get out from under the circumstances. A Christian is not under circumstances, but under grace!"

You do not have any silver or gold? That does not worry God; He made all the silver and gold in the world. If you are short on meat, that is no problem to the God who made the cattle on a thousand hills! I am glad that poor widow had nothing but a little pot of oil. Maybe you do not have any more than that. Well, whatever you have, it is enough for God.

In fact, God seems to like it better when people will trust Him to do the unlikely, the improbable. He has set the weak things of the world to confound the mighty (1 Cor. 1:27). He told poor troubled Paul, trying to get rid of a thorn in the flesh that humiliated him and limited him, "My strength is made perfect in weakness" (II Cor. 12:9). He could use Paul better in his weakness than if he were strong. God would rather win a victory with three hundred of Gideon's men than with thirty-two thousand! (Judges 7:7).

How little you have does not matter. The only thing that matters is that you wholly surrender what you have to God!

God Wants Empty Vessels, and Plenty of Them

Elisha said to the troubled widow, "Go, borrow thee vessels a-

broad of all thy neighbours, even empty vessels; borrow not a few." To the logical but unbelieving mind it would appear silly to get a lot of empty vessels to hold oil when one did not know where the oil was coming from. But those who get help from God must provide the empty vessels. For the poor widow to go out and appeal to her neighbors that she might borrow empty vessels, lots of empty vessels, would be a real test of her faith.

"Hello, Mrs. Jacobson," I suppose she said, as she knocked at a neighbor's door. "May I borrow all the vessels you can spare? I should like to borrow the churn, the milk pail, a vinegar jug, some syrup buckets, cream crocks, and water jars—anything you can spare."

I can imagine the raised eyebrows of Mrs. Jacobson. Surely, she is glad to let her widowed neighbor borrow some vessels, but what in the world will she do with so many? Fill them with oil? But where will the oil come from? Out of that one little pot of oil she has? Then the hesitant explanation: the prophet of God said she should get plenty of vessels and that God would fill them

all, and she could sell enough to pay all of her debts.

I can imagine the incredulity of the neighbors. One would laugh outright in open scepticism. Another would only smile strangely, thinking the widow had come on a fool's errand, and would certainly bring the vessels back in disappointment when the oil would not flow and she found she had no need for them. Perhaps some neighbor insisted that she must not depend on such foolishness, but be reconciled to losing her

(Continued on page 8)

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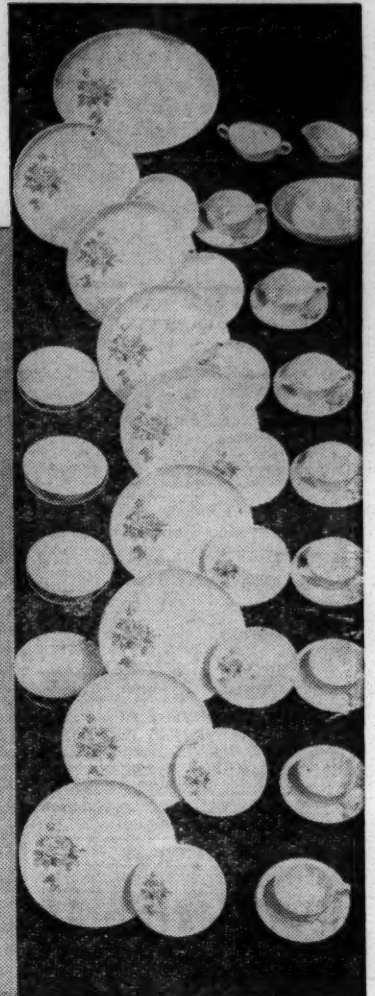
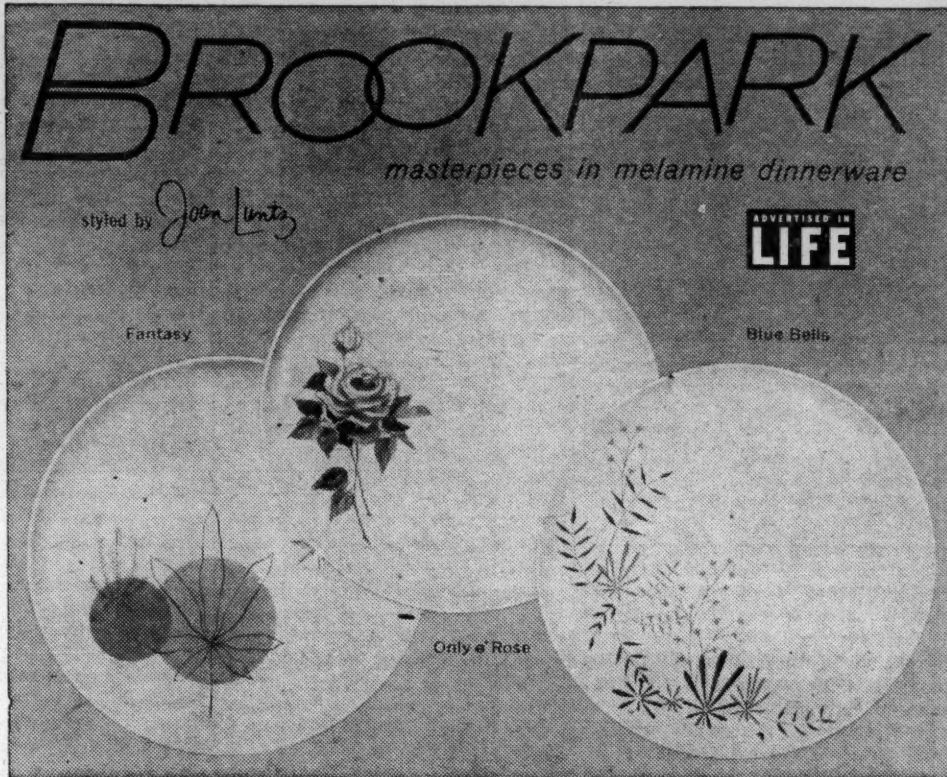
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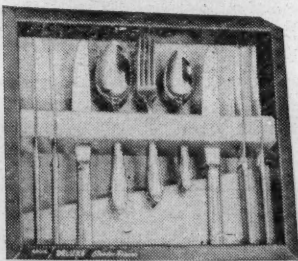
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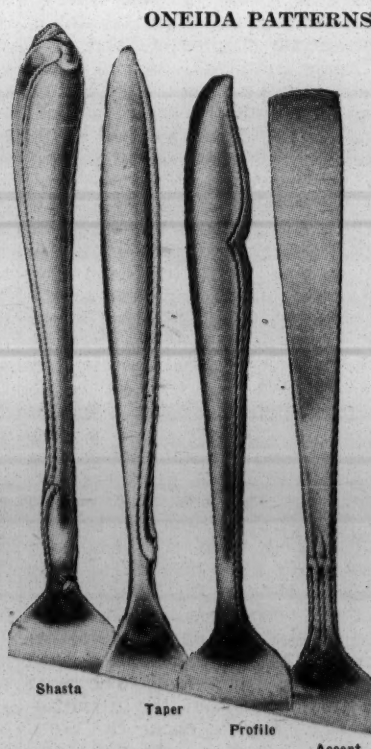
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A Widow . . .

(Continued on page 6)

boys. After all, other mothers had their boys sold into bondage and she must be brave and bear it; the days of miracles were past and "God helps them that help themselves," perhaps! And I can imagine that as the widow and her sons lugged all the vessels home to the bare little house, fear gripped the widow's heart, and thought she would surely die of shame if she had to carry those vessels back and tell all the curious, gossiping neighbors that after all God did not furnish oil to fill them all.

But an infinite God is to some extent limited by our faith. In

Galilee Jesus "did not many mighty works there because of their unbelief" (Matt. 13:58). On the other hand, Jesus said to the father of the poor afflicted boy, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). Faith makes unseen things real. Faith makes cash out of God's checks. Faith gets the vessels ready and then a faithful God must fill them as He promised!

Abraham left Ur of the Chaldees, and on the promise of God went out into a country he had never seen, not knowing whither he went.

Noah built a great ark on dry land before there was any indication in the world that there would be a flood, except the indication of God's promise and command.

"Launch out into the deep, and let down your nets for a draught," said Jesus to Simon Peter (Luke 5:4). And Simon Peter said in effect, "Lord, we have fished all night and didn't catch a fish. I know there are no fish in this part of the lake today. Andrew and I and James and John and their father Zebedee have already quit fishing for the present and have washed our nets. I know there are not any fish out there, but if you say so, I will let down the net." It seemed the most foolish thing in the world. What would the other fishermen gathered on the wharves think of Peter, getting his clean net dirty again when everybody had already discovered there were no fish that day in that part of the sea? Fishermen can be ribald and merciless in their teasing. Peter would be the butt of many a joke if they caught no fish, yet Peter let down the net. And behold, the net was filled and it took both boats to hold all the fish they caught that day! Peter prepared the empty vessels; the Lord Jesus filled them!

It seemed foolish to roll away the stone from the grave of Lazarus when he had been dead already four days and the body surely would be stinking. But men had to roll away the stone before Christ would call Lazarus from the dead.

I know a preacher with a fervent, burning heart who feels called of God to be an evangelist. Yet he fears to resign his pastorate. What if he could not get revival invitations? What if his work was a failure, if he had no income for the care of his family, if he should later be told that he had played the fool to give up a good pastorate and fair salary and come to want and ridicule, because he wanted to be an evangelist!

But God never fills vessels until they are borrowed.

I know the burden that was on my heart when with about \$9.35 in my pocket I rode my cow pony from our stock farm in West Texas toward Decatur Baptist College. The kind president had written frankly that there were no jobs to be had whereby a boy could pay his way. Older students had already been employed. I thought how ashamed and heartsick I would be if I had to ride my pony back home in those days of financial stringency, and tell my father that God had not provided me a way to go on to school, although I had ridden away ever so bravely. Oh, I resolved, I would not ride that road back until the year's session was ended! And, bless God, those empty vessels I provided God wonderfully filled!

I have failed God so many times. But one other time I provided lots of empty vessels when it seemed surely there was no oil to fill them. I accepted a revival invitation in Binghamton, New York. A man who habitually slandered preachers in his paper secretly prevailed upon the pastor to cancel my engagement as he had jealously attacked many other sound and useful preachers. But I felt that God wanted me to go for that revival campaign. I sent ample evidence of my doctrinal position to the pastor.

Then I drove away in my car, from Dallas, Texas, to Binghamton, New York, in mid-winter, without money enough in hand for the return trip, planning, if need be, to rent a hall and have an independent campaign in the town where God had so clearly led me to accept an invitation. Oh, the heart searching during those days of winter driving and praying! But when I arrived in Binghamton the Grace Baptist Church had widely announced the revival campaign and received me with open arms. Within eight days the campaign had blossomed into a city-wide campaign in the big Binghamton Theatre, seating twenty-two hundred people, with eight or nine churches co-operating. During the month in the theatre there were nearly four hundred public professions of faith, most of them adults, and the city was profoundly stirred. Oh, I have found out that if you furnish the empty vessels according to God's commandments, you may be assured He will multiply the oil to fill them!

How glad I am that the widow, perhaps with trembling fingers and flushed face, and with rapidly beating heart, borrowed and piled up the empty vessels in her home, according to God's orders.

Thank God that He is content with the empty vessels. The servants, under the direction of Mary, the mother of Jesus, at the wedding in Cana of Galilee, could do no more than furnish some stone jars full of water. As far as wine was concerned, they were empty. But the water that was so freely available, they were filled to the brim! It was left altogether up to Jesus to make the wine. No one else could do it, but He did. And it was the best wine at the wedding feast, as ascribed in the second chapter of John.

Poor, childless Abraham could not produce a great nation. But he could go into the promised land and settle down so God could multiply his seed as the stars of the heaven, and as the sands of the seashore. And Noah could not make a flood, but he could build an ark and go into it. Andrew could not feed the five thousand, but he could find a little boy's lunch of five barley loaves and two fishes and bring them to Jesus. Peter could not catch any fish in the Sea of Galilee, although he tried all night, but he could launch out into the deep and let down his net where Jesus commanded. Jesus filled the nets with fish! So this poor woman could not have brought in pots full of oil from the neighbors. But, after all, God wants empty vessels. He can fill them.

Some people are not filled with the Holy Spirit. Perhaps the reason is that they have not been emptied of other things. The cares of this world and the deceitfulness of riches so choke the Word that it becomes unfruitful. And too much to eat at the tables of this world means that one does

not feed upon the manna from Heaven.

Abraham wanted to provide his own heir, but God would not have the vessel with Ishmael in it. Moses wanted to free the children of Israel by his own strength and leadership, but God would not liberate the nation when Moses killed an oppressor in his own strength. May we, like the poor widow woman in the days of Elisha, get empty vessels, even clean vessels, and set them down where God can fill them with oil.

"Borrow not a few," Elisha plainly commanded the widow. She was to "borrow thee vessels abroad of all thy neighbours." How many vessels? The command did not say. That would depend upon the woman's faith. If we are content with little, God can only give a little. One of the shameful things about the average plan for a revival campaign is the smallness of the arrangements. Small auditoriums, little advertising, little organization—these are marks of small faith. Preachers often write me, "Let us begin the campaign in the church auditorium. Then if we overflow the auditorium we can put people in the basement with a public address system." Or they say, "Let us begin in the church building; we feel at home there. Then if we should overrun the church auditorium, we can secure the high school auditorium." But the sad fact is that God usually can give us only the kind of revival for which we have prepared vessels. It is a rare, rare thing for a revival campaign to overrun and outgrow the arrangements made for it by a church or a group of churches. And when it does so, it is by the faith of the evangelist and not by the faith of those who made the small plans.

Christians need to learn again that "Ye have not because ye ask not." Psalm 81:10 commands us, "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." God is as eager to give big gifts, as small ones. God is as eager to enter into great plans as to bless small plans, or more so. Oh, when you go to deal with God, get plenty of vessels, "not a few."

The Miracle Behind Closed Doors

Elisha said to the widow, "And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." The marvel that God would do in answer to the cry of need and a work of faith was not to be seen by outsiders. It may be that some of the neighbors from whom vessels were borrowed never quite believed that God had multiplied the oil so that it filled all those vessels. Were there any witnesses besides the family? Plenty of people in that community, no doubt, thought that the age of miracles was past, since they themselves never saw one.

Are there miracles in the world today? Well, if there are, they do not happen before the annual meeting of the "American Association for the Advancement of Science." You can be sure that in most cases where God miraculously heals the body of some humble Christian, wonderfully releasing him from the pain and giving health and strength where there had been sickness and despair, there is no committee of doctors present to see the miracle take place.

When Jesus would raise from the dead the little daughter of the ruler of the synagogue the people "laughed him to scorn." But "when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying," and Jesus raised her from the dead (Mark 5:40). And then "he charged them straitly that no man should know it" (Mark 5:43). That was another miracle behind closed doors!

When Peter was sent forth to pray over the dead body of Dorcas, we are told, "But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise" (Acts 9:40). Another miracle behind closed doors!

Once my father, after a consultation of doctors, was given up to die. The family was told that he could not possibly live through the night after days of coma. But three of us prayed that night and took hold of the edge of the Saviour's garment, bless God, and the next morning my father awoke rational, demanded his clothes, and put them on and went to town to attend to business! But that never got into the newspapers.

Don't you see, humble heart, that when God does big business with the needy souls He usually does it where the unbelievers and the scoffers will not see it? Oh, that is one of the main reasons for secret prayer. If you really want things from God, then enter into your closet, talk with your Father which sees in secret and then He will reward you openly (Matt. 6:6).

The great spiritual victories have been won in secret. Brainerd, kneeling in the snow, praying for the Indians. Finney, in a hay loft in mid-winter wrapped in a buffalo robe, praying all night. D. L. Moody, rising at four each morning for an hour alone with God before anyone else awoke. A group of students meeting in "the haystack prayer meeting" and four men starting the modern mission movement. John and Charles Wesley with Whitefield and one or two others meeting alone to pray for revival, and seeing the beginning of the marvelous Wesleyan Methodist movement that probably saved England from a French Revolution, and which has been used of God in England and America and around the world to save millions of souls. George Muller, walking the floor of his study or kneeling by his chair, hours a day, pleading, arguing with God, quoting Scriptures to God, demanding that a good and holy God must keep His promises, that God must not let orphan children go hungry, and so getting millions of dollars for his orphanage without ever taking a collection or asking anyone for a penny. Those are illustrations of the fact that the biggest deals, the greatest transactions that people ever see completed with God are done with one or a few who go further than others can go in trusting God. Take courage, then, if you are alone. Take courage if your ideas seem radical and over-enthusiastic and impractical to others. It may be if you keep a rendezvous with God at the time and place He has appointed, and if you furnish the vessels, that He will multiply the oil beyond the dream of anybody.

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A Widow . . .

(Continued from page 8)

all the neighbors and the doors were shut, then the mother took her place with the little pot of oil and her sons prepared to bring her the vessels for filling, one after another.

I wish I could have observed that scene. The destiny of these lads depends upon the outcome. The mother's heart is fearful, yet glad and expectant. I think her hand trembles as she lifts the pot of oil! And as she pours it into the first vessel, pours and pours, the vessel is filled and yet the pot of oil has not diminished! Quickly, lest the miraculous stream of riches cease to flow, she asks for another vessel and pours into it, as a son sets the first aside. Her lips tremble with praise! Vessel after vessel is filled with the rich olive oil until every vessel available has been filled to the brim. Here is wealth indeed, for in the East and especially among Jews who used no lard, olive oil was a necessity with no substitute—oil for frying food, oil to burn in the lamps, oil for every kind of ointment, salve, face cream, oil to make leather pliable, to keep iron from rusting. No wonder olive oil was a staple that could be sold in any market. The widow's time of trial and poverty and anxiety is done! Her sons are no longer in danger of enslavement.

I can imagine that the muscles in the widow's back are cramped, that beads of perspiration are on her forehead as, absorbed, she pours in the oil from the undiminished store in the little pot. And as the vessel is nearly full she says quickly to her son, "Bring me yet a vessel." But the son says "There is not a vessel more," and then the Scripture says, "And the oil stayed." When there were no vessels, God worked no more miracles. When faith asked no more, God gave no more.

I was not there, and the Scripture does not tell us what the woman thought and said, but I have long imagined that she cried aloud, "Oh, if I had only known the oil would keep pouring, I could have gotten so many more vessels to fill!" She got only as much oil as she provided vessels for.

This same prophet Elisha who had encouraged the widow to trust God to multiply her oil later was near death, and King Joash of Israel came to see him. Elisha promised deliverance from the Syrians and said to Joash, "Take the arrows." Joash took them and Elisha said, "Smite upon the ground," and Joash smote the ground three times and stopped. Then the Scripture says:

"And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."—II Kings 13:19.

The king could have smitten six times as well as three times. His victory was limited by his faith beforehand. So when the woman's vessels were all filled, the oil stayed. Had she gathered more vessels she would have had more oil.

Enough Oil Left to Live On!

Straightway the widow came to tell the prophet Elisha, the man of God, and he said, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

First, she was to pay the debt. Let every Christian remember that that comes first. Jesus said:

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5:23, 24.

To have unpaid debts due and not pay them is dishonest and wicked. Christians ought to pay their debts, if they want God to bless them. How gladly this woman must have paid the debt that had hung over her husband, now gone to Glory, and over her, and had threatened the happiness of her sons. So the debt was paid.

But Elisha said, "And live thou and thy children of the rest." One of the marvels of God's good-

ness is that when God answers prayer He can do more than give us the bare necessities. According to Ephesians 3:20 He "is able to do exceeding abundantly above all that we ask or think." So when the woman got enough oil to pay her debt, she also got enough for her and her sons to live on. Those who work with God and see God's workings should have an overflow continually into their own lives. In all her days this good woman could remember, "God loves me today. He provided not only the stark necessity to free my sons from bondage, but the daily comfort for many a long day ahead."

Samson, when he found honey in the carcass of the lion, "took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat." Here is a similar instance. By a miraculous coming of the Holy Spirit upon Samson he received power from God to slay the lion. And then in the carcass of the same lion, when he went back to view it again, he found that God had provided for his hunger. God answered the widow's faith in prayer. Her sons enjoyed the blessing with her. They never forgot that happy day! They never doubted the God of miracles, the God who answers prayer. And so the father and mother of Samson shared in his blessing, too, the fruit of his miraculous victory.

I am glad Samson ate some of the honey himself as he carried it to his father and mother. There are too many preachers who carry the bread of life to others and

yet who have long faces and unsatisfied longings, and hearts too empty of blessings! Too many preachers are like the girl beloved of King Solomon whose plaint is given in Song of Solomon 1:6, "Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." Waiters who serve good food must be neat in dress and happy in face. And preachers who preach the Gospel, and would be soul winners to tell the glad tidings, ought to be able to show that they have eaten some of the honey which they bring to others!

It would have been a poor testimony for the Lord if this widow and her sons had tried to tell later of the wonderful way God had answered prayer, if the blessing was all in the past, and if they were living again in the direst poverty without help. But I am sure that when one of the lads told his playmates about the wonderful miracle of the oil that poured and poured and stayed not, not until the last vessel was full to the brim, they added every time, "And we have some of the oil at our house right now! You can come and see!"

Dear friend, this is the story of a miracle. Is that incredible? Not if there is a God who hears and answers prayer! Not if the Bible is the Word of God! Christianity is a miracle religion. The Bible is a Book of miracles. Being born again is a miracle. Having a prayer answered is a miracle.

And blessed be God, I know that God has definitely cared for me through these years, in answer to prayer.

Why not, for this year, go and borrow vessels abroad of all thy neighbors, even empty vessels; borrow not a few? Why not make plenty of room for God to work? Why not make big plans, pray big prayers, open wide our mouths for the blessing of God? And as certainly as we put our faith in God and follow His directions, we may expect Him to fill every vessel that, in faith, we empty and provide before Him.

But another lesson yet remains. Olive oil was as good as cash. When the widow had plenty of oil, she

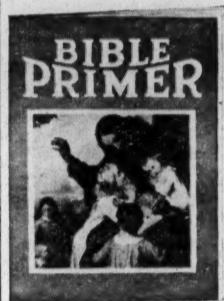
had everything she needed. And a Christian needs but to have all his vessels filled with the Spirit of God, and he has light for every darkness, comfort for every sorrow, guidance on every pathway, power for every task. Oh, that God would fill us with His Spirit! The one who is full of the Spirit has all the fullness of God. He can have everything else he needs.

I make it my resolve that for all my future needs I will be filled with the Holy Spirit.

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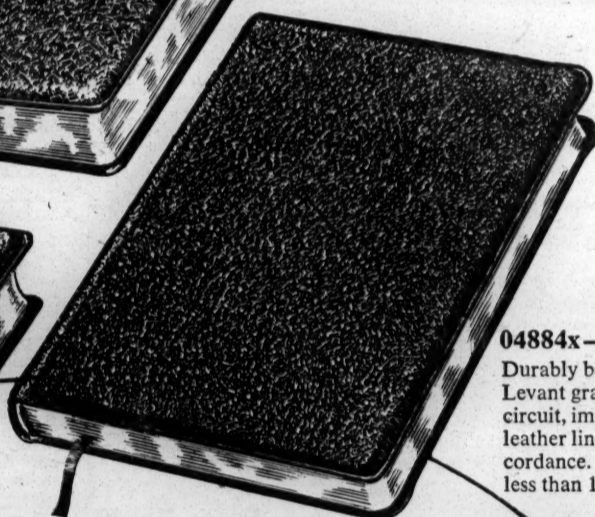
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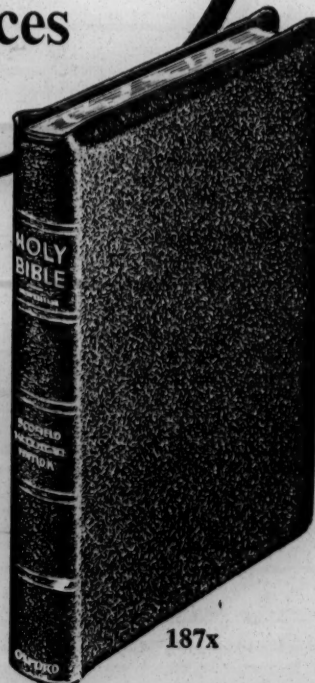
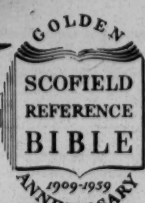
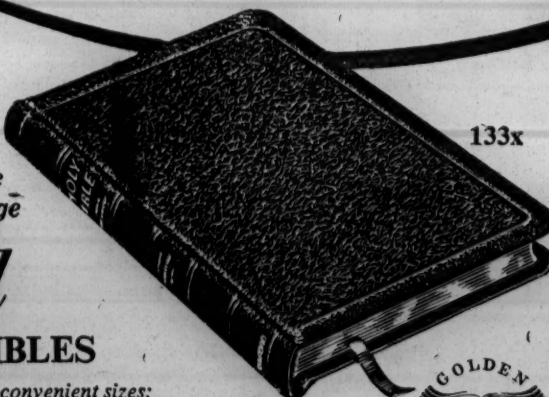
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The Snake of Brass

(Continued from page 1)

wilderness, as a result of their unbelief, but God graciously cared for them. He gave them water from the smitten rock, and He gave them bread from Heaven; yet, in spite of His goodness to them, the Israelites were filled

with murmurings and rebellion against Jehovah. The people murmured about their food, but this was a heart matter, not a stomach matter. They had food, but they had no faith because their hearts were not right with God, so they were a rebellious people. Rebellion against God is sin. They were sinners. Therefore, we read their confessions, "We have sinned."

Let us not judge Israel too harshly, for remember that not only Israel but "all have sinned." Every sinner is a rebel against God, for "the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be."

The rebellion of Israel against God had to do in a special way with the manna which He sent

them from heaven. "Our soul loatheth this light bread," was their cry. The rebellion of the sinner today has to do in a special way with the rejection of the true Bread of Heaven. That manna in the wilderness was just another type of our Lord, for He declares that He is the true Bread from Heaven, which came to give life to the world. (Read John 6.) The sinner today in his rebellion against God rejects the Son of God, who alone can save.

The wages of Israel's sin was death. The same is true of the sinner today. He is under the sentence and shadow of death. Death came upon the Israelites, for we read that "much people of Israel died." And what caused the death? It was the bite of the fiery serpents, sent in among the people by the judgment of God. Now the Scriptures tell us of one who is called "that old serpent, the devil." This old serpent bit the human race six thousand years ago. The human race is a serpent-bitten race. The poison of the serpent bite has been infused into the human system. It mounts up in the blood of men, and descends to the remotest generation. The poison of sin is working death in man's experience today.

Christ stoned to death could not save. He must be hanged on the cross. Why? Because of two curses in the Old Testament. One declares, "Cursed is every one that continueth not in all things written in the book of the law to do them" (Gal. 3:10). May that curse light on Christ? In righteousness—No! In grace—Yes! The law could not righteously curse the perfectly obedient One. It could only bless and reward Him.

Yet there was one way, in which the curse even of the law might fix upon the righteous One. That way was under another law which pronounced one mode of death accursed. "Cursed is every one that hangeth on a tree" (Deut. 21:23). This was God's plan, whereby Christ might bear our curse and deliver us from under it. The crucifixion and the curse were not the due of Christ, as the righteous One, but He bore them in our stead, as our gracious substitute. The law finds in Him all perfection, and yet He is the substitute of the guilty. He obeyed the commands of the law perfectly, yet He suffered the full penalty and curse of that law. Our Lord said, "Even so MUST—" It was absolutely necessary, for the God of law MUST act righteously. The Governor of the universe MUST maintain His law. The God of Truth MUST keep His word. So the gospel shows us wrath lying on the guiltless One, while the guilty ones go free.

The Condition of Salvation

When Moses formed the serpent of brass and put it upon the pole, the means of salvation was completed. All that was needed was to accept it. God's word of promise was that the bitten one who looked would be healed. Jesus Christ upon the cross did a finished work. A look of faith to Him suffices to deliver. But let us make no mistake here—it must be a look of faith. Thousands looked upon Jesus dying upon the cross, and only jested and mocked. They perished. The thief on the cross looked upon Him with the eye of faith. He was saved. The look at Him is the all-necessary thing.

They were not told to look at their wounds. They were conscious of their wounds, just as you are conscious of your sins. Yet looking at your sins will never save you. You must look to Him.

They were not told to look at Moses. They had been looking to him, and crying to him, but still they died. You must look to Christ to be saved. Moses was the law-giver. He stands for the law, and many are looking to him today, but God declared that salvation is "not by works of law."

They were not told to shake off the serpents that had fastened upon them, any more than you are told to shake off your sins to be saved. Shaking off of sins is reformation, not salvation. "Look unto me . . . and be ye saved."

They were not told to go
(Continued on page 12)

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- "Which he had promised . . . by his prophets" Rom. 1
- "For . . . have great joy and consolation in thy love"
- an exclamation of anticipation (Job 39:25)
- the son of Micah (I Chron. 5:5)
- "For he hath made him to be . . . for us" II Cor. 5
- "if any of you do . . . from the truth, and one convert him" Jas. 5
- "And I will very gladly . . . and be spent for you" II Cor. 12
- 33, 48 "If he hath . . . thee, or oweth thee ought, . . . that on mine . . ."
- "I thank my God, making mention of . . . always in my prayers"
- a garland of flowers (Hawaiian)
- a town built by the sons of Elpaal (I Chron. 8:12)
- a good king of Judah (I Kings 15:8)
- "Trust in the Lord with all thine heart; and . . . not unto thine own understanding" Prov. 3
- "Whom I would have . . . with me, that in thy stead"
- "Yea, brother, let . . . have joy of thee"
- "but above a servant, a brother beloved, specially . . . me"
- "Who layeth the . . . of his chambers in the waters" Ps. 104
- see 17 across
- "knowing . . . thou wilt also do more than I say"
- "when he had by himself purged our sins, sat down . . . the right hand" Heb. 1
- captain of the tribe of Naphtali (Num. 2:29)
- initials of two friends of Paul: one who was his own son in the faith (I Tim. 1:2)
- one who forsook him (II Tim. 1:15)
- a standard
- "At my first answer . . . man stood with me" II Tim. 4
- son of Peleg (Gen. 11:18)
- "my son Onesimus, whom I have begotten in . . . bonds" I
- see 17 across

Clues Down

- "it shall not be plucked up, nor . . . down any more for ever" Jer. 31
- " . . . he hath wronged thee, or oweth thee"
- to pass by or neglect
- "unto him that was able to save him from death, and was . . . in that he feared" Heb. 5
- "that in thy stead . . . might have ministered unto me in the bonds of the gospel"
- "albeit I do not say to thee how thou owest unto me even . . . own self besides"
- "I Paul have written it with mine own . . ."
- "I desire fruit that may abound to your . . ." Phil. 4
- "the glory of the Lord shall be thy . . . ward" Isa. 58
- "The barrel of meal shall not . . . neither shall the cruse of oil fail" I Kings 17
- "Behold, he cometh with clouds; and every eye shall . . . him" Rev. 1
- the name of the man who owned Onesimus
- "Woe . . . to him that . . . himself with thick clay" Hab. 2
- the slave's name, meaning "profitable"
- initials of two God-fearing men in I King 18:3, 2
- a cereal grain
- "being such . . . one as Paul the aged, and now also a prisoner of Jesus Christ"
- the eleventh month (Zech. 1:7)
- "nevertheless, I . . . not ashamed: for I know whom I have believed" II Tim. 1
- "with mine own hand, I will . . . it"
- the ninth, and smallest letter of the Greek alphabet
- a sound horses make (Jer. 8:16)
- first and last letters of the man whose wife David stole (II Sam. 11:3)
- very small
- initials of the wife and son of Boaz (Ruth 4:21)
- initials of Jacob's mother and brother (Gen. 27:11)
- initials of the One of whom Paul was a prisoner (vs. 9)
- first two letters of man who was a fellow-labourer of Paul (also called Luke) vs. 24

Free!

for correct, prompt answer to
Puzzle Number 46

British-Israel IDENTITY

By Howard W. Kellogg

This answers the question, "Are Anglo-Saxons the 'Lost tribes' of Israel?" Strange as it may seem, there are those who believe that this is true and that England is Ephraim.

This little booklet is an answer to an article in *The National Message*, the official magazine of British-Israelism, entitled, "British-Israel Identity." The writer of the article, Mr. Carter, set forth twenty-five points by which he declared that the Scripture confirms the British-Israel hypothesis. Dr. Kellogg examines each of the twenty-five points in this booklet and shows the claims to be false.

Every Bible student will be interested in this booklet, and especially will those who are troubled with the British-Israel problem be helped.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

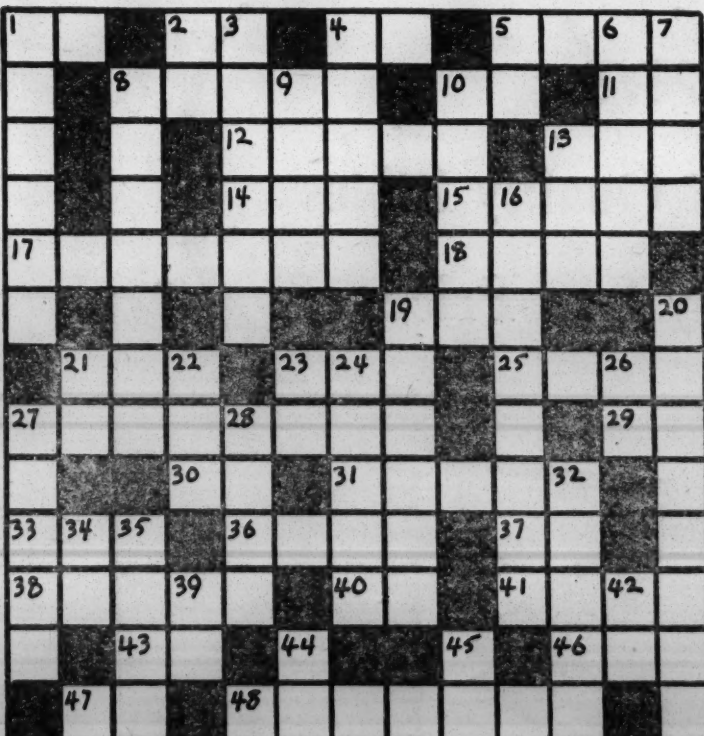
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize, *British-Israel Identity*, your entry must be postmarked by midnight, November 23, 1959. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 46 will appear in the December 4 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Those who have forty coupons will receive a copy of the book, *Man Sent From God*, which is a thrilling biography of Dr. John R. Rice. Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Deadline: November 23, 1959

Puzzle No. 46



Mail to: Puzzle Editor, Sword of the Lord, Wheaton, Illinois
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(Cut along dotted lines)

This brazen serpent was made in the likeness of that which brought death. We are told in Scripture that "sin entered the world, and death by sin," and then again that "he who knew no sin was made to be sin for us." He was made to be that which brought death to us.

The brazen serpent on the pole was made in the likeness of the poisonous serpent, but there was no poison in it. There was no sin in Christ. He had flesh, but not sinful flesh. He had a human nature, but not a carnal nature. He was tempted in all points like we are, sin apart.

The brazen serpent was lifted up on a pole. The efficacy of the whole transaction depends upon this. The Son of Man must be lifted up on the cross. No other death would do. The Jewish law provided for death by stoning, but

Answer to Puzzle No. 43

WHEREFORE A B
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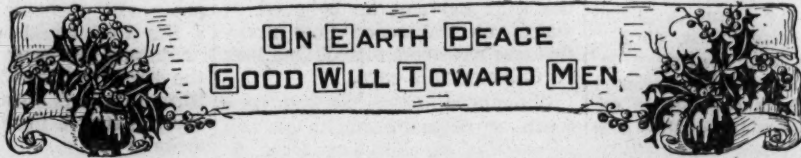


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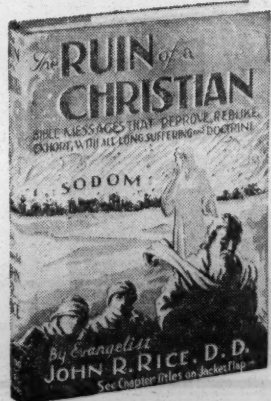
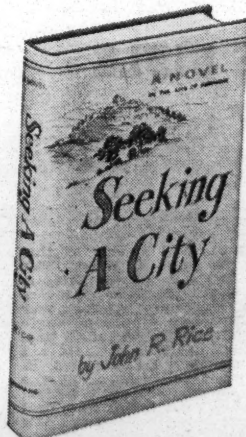
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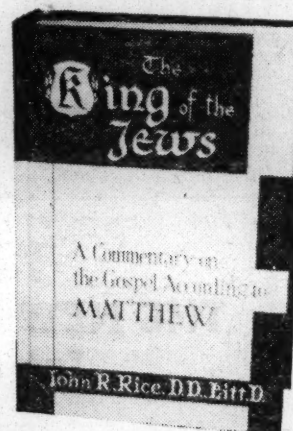
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The Snake of Brass

(Continued from page 10)

through some form of Jewish ritual to be saved. They were told to look. Rituals and sacraments of the church will not save.

Some one suggests that this would have been a good time to organize a "Society for the Extermination of Serpents." Fighting the serpents never would have saved the Israelites. It is not fight, but faith that saves.

Certainly those dying Israelites could contribute nothing toward the healing power of the serpent on the pole. Certainly you can add nothing to the finished work of Christ upon the cross. All you need do is to look.

The Israelite was not told to minister to others in order that his own life might be saved. It is "not of works."

A friend of mine said some time ago that he had heard a preacher say, "I preach not only that others might be saved, but that I myself might be saved." And my dear friend said that, judging from the sermon, he doubted the man's salvation. No man should preach to be saved, but because he is saved. The Christian is not one who works to be saved, but one who works because he is saved. The writer was saved through the preaching of a sermon on the text, John 3:14, 15, and shall never forget the fervor of the evangelist as he called to sinners to "look to the cross and be saved." Charles Spurgeon was saved in

the same way, when a primitive Methodist preacher called upon him to "Look!"

Arthur Pink says, "Man became a lost sinner by a look, for the first thing recorded of Eve in connection with the fall of our first parents is that 'the woman saw that the tree was good for food'" (Gen. 3:6).

In like manner, the lost sinner is saved by a look. The Christian life begins by looking. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). The Christian life continues by looking. "Let us run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:2). And at the end of the Christian life we are still to be looking for Christ. "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). From first to last, the one thing required is looking at God's Son.

"Look away to the cross, it will ease thee of care,
And the shadows will leave thy soul;
Look away to the cross, humbly kneeling in prayer,
Only Christ can make thee whole."

The Extent of Salvation

The uplifted serpent was sufficient to save every serpent-bitten Israelite. The sacrifice of Calvary is sufficient to save every sinner. "For God so loved the world, that he gave his only begotten Son."

It was the misery and certain death of the sinner that awoke God's compassion in both cases. In each case God provided salvation for the wicked, and the rebellious against Him. The hospital is not erected for the healthy, but for the sick. Salvation is not provided for the righteous, but for the sinner. It made no difference how many times a man had been bitten. The salvation which God provided was sufficient to save him, and would become effective the very moment he believed. It makes no difference how many sins you have committed. One look at Calvary will save.

It made no difference how near death an Israelite might be. All he needed to do was look. It makes no difference how deep in sin nor how long in sin a man has been. One look will save. Remember that you need not understand the philosophy of the transaction. All you need do is believe. The remedy was so simple that any child could understand, and yet so profound that the wisest cannot comprehend. We are not saved because we understand. We are saved because we believe. If some person in the camp in Israel should have said, "It is foolish to think a person can be saved that way and I'll not look," the inevitable result would have been death. We know that there are some who say that "the preaching of the cross is foolishness," but to us who are saved, it is "the power of God."

The Effects of Salvation

This was instantaneous. The bit-

ten Israelite did not gradually mend, but he was saved instantly. The very moment a sinner looks to the cross with the look of faith, that sinner is saved. Salvation is not a gradual betterment, but the reception of a new life. This was true in both cases. When the Israelite looked to the brazen serpent, the result of that look was a new life. We have noticed that the plan of the people was to take away the serpent, but God gave new life while the serpents still remained, and it was a life that could not be harmed or taken away by the biting of the serpents. The life that came through a look was different from the life that a man had before he looked.

I am trying to tell you that when you look to Calvary's cross you receive a life that is different from the one that came by natural generation. When a sinner looks to Calvary's cross, sin and Satan are not taken away from the world, but the one who looks is born from above and becomes a partaker of new life.

Remember that neither friends, nor education, nor cult, nor science can save you. God's Word alone sets forth the way of salvation. It was the Word of God that told of the serpents. It is the Word of God that tells of the Saviour, and whether you like it or not, and whether you believe it or not, it still remains true that among the vast horde of sinners of this world, the cross of Calvary is the only way of salvation, for "even so MUST the Son of man be lifted up."

Kids Korner

(Continued from page 3)

but it was important that the general not be free to raise another army and again harass the people. When Barak and Jael met, she said, "I will show you who you are looking for." And she led him into her tent, without telling him that she had already killed Sisera. Perhaps Barak went softly, carefully, with his sword in hand. A general must surely be a mighty soldier. But Sisera had already been killed by the woman. The nail was still in his temple to show how he had died! In that day God freed His people Israel from the oppression and slavery of Jabin, king of the Canaanites, and for forty years they lived in peace, longer than our own country was at peace between the First and Second World Wars.

You can imagine the happiness of the people at being released from bondage, of being free again. One of the classic songs of the Old Testament was sung by Deborah and Barak after the winning of this battle. You can read it in the fifth chapter of Judges. The song is full of the praise of the Lord for freeing His people. Deborah, called "a mother in Israel," sang of how she and Barak led the princes and important men from these tribes to defeat their enemy. Over and over it was emphasized that God was with them and fought the battle for them. Jael was praised for her brave deed.

Poetically the song said, "The stars in their courses fought against Sisera." Does that remind you of the story in the Gospels where the disciples were praising God in a loud voice and some of the Pharisees asked Jesus to rebuke them and make them be quiet? Jesus told them in Luke 19:40, "I tell you that, if these should hold their peace, the stones would immediately cry out." So we are told that even the stones and the stars do the bidding of God and praise Him! The God who made all the earth can use any part of it for His glory.

And the lovely song of Deborah and Barak ends, "So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might!"

Barak and Deborah went back to their homes to live in peace since they had done God's commandments. You remember Deborah had told Barak that because of his doubts, a woman would be honored for the victory. Perhaps he thought it would be Deborah. Now they must have talked together of how God placed Jael in the spot she was needed, and how God permitted the honor to go to Jael.

Today, each boy and girl should remember that God places us where we are. He arranges our lives and if we give our lives to Him, as Deborah had in this story, He can use us mightily.

Lets learn two verses by heart this week:

MEMORY VERSE: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

MEMORY VERSE: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

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